

THE STORY OF A MIRACLE.

THE LIQUEFACTION OF THE BLOOD OF ST. JANUARIUS.

Facts and Testimony Collected by a Bachelor—Attempt at Imposition—Historical Misrepresentations—Narrative of Henri Cauvain—Sir Humphrey Davy's Conclusion—A Scientific Record of the Miracle.

The facts of the liquefaction of the blood of St. Januarius in the Italian Gennaro, patron saint of Naples, which ordinarily takes place several times every year in that city, have been grossly misrepresented by the many who have attempted to discredit the alleged miracle. Many falsehoods have been printed about the matter. The purpose of these lines is to state briefly and accurately what has taken place in the past, and take place now, leaving it to readers of *The Sun* to judge for themselves.

Januarius, a native of Naples, was, in the third century, Bishop of Benevento (now Beneventum) in the mountainous district of the same name, and was killed by the emperor Diocletian, in the forest, and most awfully destructive of all, he and six companions were apprehended as Christians, held in prison, and condemned to be exposed to the wild beasts in the amphitheatre of Pozzuoli, about five miles from Naples, on the day appointed, the ravenous wild beasts were loose in the arena, instead of devouring the victims did them no harm, and even walked upon them and licked their feet. The prefect, Timotheus, with the majority of the spectators, attributed the preservation of the martyrs to the power of some magic, and ordered Januarius and his companions to be led to the summit of a neighboring hill and there beheaded in the sight of all, and as a warning to all.

The amphitheatre of Pozzuoli is now one of the attractive sights in the environs of Naples, and is, excepting a few interesting buildings, the good condition of preservation of the curious underground passages in which the business of the show, the preparation of the gladiators, and the care of the wild beasts were attended to; the ascent to the arena above being by a narrow staircase, and the entrance to the semicircular bowl. The head and torso of the martyred Bishop were taken by the Christians, transported in secrecy across the bay, and buried beneath Vesuvius and the sea on the farm of a Christian named Marcell.

It was customary among the early Christians, those days of persecution, to carry their bodies over their shoulders, the blood shed by a martyr and preserve it in small glass vials called ampullæ, which were placed, with the martyr's remains, in his tomb. In the catacombs at Rome such vials in a niche are the surest sign that a martyr was deposited. Some of them, or fragments of them, are still to be seen in the opened vaults or niches of the catacombs. The vials have within a thin dark-red crust, showing still where the blood reached in the days of the martyr's life, and a chemical analysis of a portion of such crust, or pellicle, made by direction of the Pope, fully confirmed this history, and a traditional statement of its origin. Many such vials are also to be seen in the Vatican and other Christian churches to which the remains of the martyrs have been transferred. At St. Januarius was prominent.

Christian, and as his martyrdom was so recent, it was to be naturally supposed that a portion of his blood was gathered, and, as usual, that the vials containing it were deposited with the body in the tomb.

This practice by the early Christians of gathering to the tomb shed by Christian martyrs has found its repetition, in this century, in China, and the kingdom of Annam. In the Chambre des Martyrs of the Eglise des Missions Strangers in Paris are to be seen paintings by native artists in which guards are represented doing away with Christians trying to do this very thing.

In the year 385, peace having been fully restored and Christian churches built, the remains of St. Januarius were solemnly transferred from their original resting place to Naples, and were placed in a church or chapel dedicated to him under the principal altar of the city walls. In course of time, the head of the saint and the ampullæ containing his blood were transferred into the city and placed in some church, probably the cathedral. His body was taken to Benevento, thence to Monte Vergine, and, in 1497, was transferred to Naples, and now lies under the principal altar of the city walls. In course of time, the head of the saint and the ampullæ containing his blood were transferred into the city and placed in some church, probably the cathedral. His body was taken to Benevento, thence to Monte Vergine, and, in 1497, was transferred to Naples, and now lies under the principal altar of the city walls.

In 1940, on the west side of the cathedral, a spacious, splendid chapel, which it took thirty-eight years to build, was consecrated. It is called the chapel of St. Januarius, or the chapel of St. Januarius. Entrance to the chapel is by a large archway, closed by a lofty open-work railing of bronze, in which there is a folding door twelve feet wide. In this chapel, behind the main altar, in the massive masonry of the wall, is a double closet closed by strong metal doors and opened by four locks. Therein are kept each in a separate compartment, a silver gilt life-sized bust, made in 1390 by order of Charles of Anjou, then sovereign of Naples, glittering with diamonds, emeralds, and other precious stones, which is held to contain what remains of the head of the saint, and a small glass vial, containing two ampullæ containing his blood. These relics have been, since 1434, in the custody of the Archbishop of Naples and the city authorities, each having two keys, so that the safe cannot be opened unless both are present.

Everything is regulated by the long and minute agreement entered into in 1540 by both parties. The learned Bollandists, in their great work, the "Acta Sanctorum," incline to the opinion that the liquefaction commenced in the tenth century, because, at its close, St. Januarius, who, during the preceding century, had been the patron of the city, was replaced by St. Januarius, the patron of the Church of Naples, then held the most prominent place in its calendar. The earliest historical mention of the liquefaction dates about 1380. Lupus dello Specchio, in his life of St. Peregrine of Scotland, states that the saint, who came to Naples about the year 1190, came to Naples with a small ampullæ containing a quantity of his blood, and that the liquefaction occurred.

After 1400 the notices of the liquefaction are more frequent. Enas Silvius Piccolomini (afterward Pope Pius III), gives an account of it. Robert Guaguin, the old French historian, narrating the journey of Charles VIII into Italy, mentions visiting Naples in 1495, and witnessed the liquefaction of the blood of St. Januarius. In 1470 Angelo Catone, a physician of Salerno, wrote a brief but clear account of it. Francesco Pio, Prince of Naples, and now under the name of Prince of St. Januarius, published in 1652, entitled "De Fide et Veritate," a treatise in which he left his testimony as an eyewitness, but also an argument as to the genuineness of the miracle.

Since the invention of photography, the multiplication of books there have been many accounts of it from travelers and authors published in every language in Europe. Ever since September, 1850, ten years after the opening of the new tunnel, the liquefaction has been kept in it, recording day by day the exact time, the place, the color, and condition of the blood when it was taken out of the closet; after the lapse of what was called the change, it occurred, what was its course and character; in what condition the blood was when safely replaced.

In its closet in the evening, and generally, any other day, when the officers charged with this duty deemed it right to do so. Another diary, commenced long before that of the first, is kept in the Archbishop's office, and from 1832 is complete.

The ordinary expositions take place on the first Sunday in May, the anniversary of the translation of the relics from Marcell's field to Naples, and daily throughout the octave; on the 15th of September, the saint's festival, and daily throughout its octave; and again on the 15th of October, the day of the liquefaction of the blood of St. Januarius.

The story of that miraculous deliverance is this: Early in the morning there was a very intense and continuous rain, which was increasing in violence as the hours rolled on. The atmosphere became sultry and close. About 10 o'clock, a column of smoke was seen springing upward from the altar, and a fearful cloud, which shut out the light and darkened the day. Later in the day was added a pouring rain, loud and charged with volcanic ashes, which lasted all night. The trembling of the earth had indeed ceased, but instead there came sharp, quick shocks of earthquake, four or five of them, which were followed by a violent earthquake, which directed all the churches and to be conducted by the cardinal, Archbishop of Naples, St. Januarius to be in a procession through the streets near the cathedral. As the procession moved from the cathedral, the rain ceased, but the dark cloud still hung over the altar, and the ashes kept falling. As the procession moved from the cathedral, the rain ceased, but the dark cloud still hung over the altar, and the ashes kept falling. As the procession moved from the cathedral, the rain ceased, but the dark cloud still hung over the altar, and the ashes kept falling.

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tary to Pope Gregorio Balini, sent in June, 1850, by Mgr. Luigi Al. as Nuncio to the Government of the United States, and of the English naturalist, Charles Waterson. I have also recorded here that the very testimony of Sir Humphrey Davy, who was also a witness, has been preserved in Naples, and is to be seen in the liquefaction, and made no secret afterward among his friends of the deep impression it produced on his mind and of his decided judgment that chemistry, so far as he knew it, could not explain the liquefaction. He found no mention of this in his writings, although some of his latest ones reveal very strong inclinations toward Catholicism. Henri Cauvain saw the miracle on Sept. 10, 1850, and his account of it was copied from a French newspaper, the *Journal des Débats*, which on the 15th of October following, I think his narrative best suited for selection, because it shows, as the English naturalist, Charles Waterson, who was so well known to be of a skeptical turn of mind, and the inclination of his mind to be a so extraordinary and unlooked for that it brought out the remark from the *Journal des Débats*, "This case is a miracle which would render the belief of all other possible."

The reliquary is made of silver. It is elegant and in shape resembling a sarcophagus, with a high, arched front and back. The edges and handles are covered with gold, and the interior is lined with velvet. The reliquary is kept in the cathedral of St. Januarius, in the city of Naples, and is opened on the 15th of September, the day of the liquefaction. It is opened by a key which is kept in the custody of the Archbishop of Naples.

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whole mass was of one uniform tint at other times, and at other times it was of a different color. If the blood liquefied when put in the closet at the end of an octave, it will be liquefied at the end of an octave. The liquefaction of the blood of St. Januarius is a miracle which cannot be explained by any natural cause. It is a miracle which has been witnessed by many of the most distinguished men of the world. It is a miracle which has been witnessed by many of the most distinguished men of the world.

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WASTEFUL POUND NETS.

THAT IN TEN YEARS HAVE SO RUINED THE FISHING IN NEW YORK BAY.

Scams, Certainty, and Various Destructive Uses of These Traps, which Spare Neither Large nor Small Fish—With New Jersey Enact a Law Against Their Use.

The agitation in New Jersey against the use of the wasteful pound nets along the coast is the natural outgrowth of a process which has nearly ruined the fishing in the last decade. Every angler who goes down to the lower bay or the waters about Staten Island knows that fishing has become steadily worse year by year, and attributes